

Consider the Lilies.

They have no care :
They bend their heads before the storm,
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gayly as the birds that sing.

They do not toil ;
Content with their allotted task,
They do but grow ; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear
And grow and smile, and do their best,
And unto God they leave the rest.

They have no sin ;
Their pure sweet faces they upraise,
And shrink not from the sun's bright gaze ;
And if the earth should soil, the rain
Comes down to make them clean again,
And, scented, beautiful and white,
They live their lives in God's dear sight.

They weep no tears ;
No shadow dims their happiness,
They do but live the world to bless ;
Enough have they of cloth of gold ;
They lift their cups the dew to hold ;
About them are the light and song,
And they are glad the whole day long.

God cares for them ;
His love is over every one,
He wills their good, his will be done !
He does neglect no single flower,
He makes them rich with sun and shower ;
Their song of trust is sweet and clear—
And he that hath an ear may hear.—SEL.

Trine Immersion. Where Are Its Advocates and Defenders.

BY J. G. SPEICHER, M. D.

We have been eagerly looking for some one to write a clear, correct and concise statement of the plain proofs of trine immersion. Some time ago Bro. Bauman said that if no one else did, he would write an article upon that subject. As no one has responded, it seems to be his duty.

It is not the object of this article to defend the doctrine as practiced by the Brethren, nor yet to prove it false ; but to be candid, I cannot see the Bible proofs so plainly in favor of it as some can ; neither are historical evidences so clearly convincing as they would seem to be to a recent writer to the EVANGELIST, (at least they are not so to me). And perhaps by presenting the views of one who sees the other side, it may provoke discussion that will result in the presentation of "positive proofs" for the belief in and practice of trine immersion, which is my sincere desire.

1st. We would submit the following question : What would be the result of an investigation of the Bible on the subject of baptism by one who was entirely unprejudiced by early training or outside influences of any kind ? We will suppose that he knows nothing of Bible history, that he has received no instruction from any one on the subject and is to settle it for himself. He knows nothing of what Tertullian, or Mosheim, or Neander, or all the host of others have written, (which is by no means clear to the average reader, nor is it generally admitted by single immersionists that their evidence is on the side of trine immersion. The quotations from Luther seem to be very evidently misapplications).

On taking up the Bible, the searcher for the "true way" will notice all that Christ and the apostolic writers had to say on baptism. He seeks for examples which he may follow. The first mention made of baptism he finds in Matt. 3: 5, 6, where "Jerusalem and all Judea and the regions round about Jordan went to John and were baptized of him in Jordan." In the same chapter is told of Christ's baptism where it says "And Jesus, when he was baptized, went up straightway out of the water." Thus far the way is plain. Jesus went into the water ; so should we. But what was done in the water ? Nothing more is said by Matthew than can in any way help the student until we come to the 28th chapter and 19th verse. There he finds "baptizing in the name of the Father, and of the Son, and of the Holy Ghost." This does not help much, for he can not see the way or method employed.

"Did they stand, kneel or sit in the water ?" says the student. "Was the body entirely covered by water ?" (for he knows nothing of the Greek "baptizo"). Well, "in the mouth of two or three witnesses shall every word be established."

So he finds that Mark gives the same account of Christ's baptism that Matthew gave. Then turning to the commission, he finds that all Mark says on the subject—16: 16, is, "He that believeth and is baptized shall be saved." This doesn't help him to come to an understanding as to the mode, so he searches farther.

In Acts 2: 38 he finds that Peter says, "Repent and be baptized * * * in the name of Jesus Christ." In Gal. 3: 27 he finds that "as many as have been baptized into Christ have put on Christ." And Acts 19: 5 says, "When they heard this they were baptized in the name of the Lord Jesus." Acts 22: 16 tells of Ananias telling Paul to "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." Romans 6: 3 says, "so many of us as were baptized into Jesus Christ, were baptized into his death." And Acts 10: 48: "Peter baptized Cornelius in the name of the Lord."

"But," says the student, "Christ first said" "Baptize into the name of the Father, and of the Son, and of the Holy Ghost." Well, this harmonizes nicely, for Christ says in John that "I and the Father are one." Therefore I will be baptized into the name of my Master, and into the name of God the Father by the Holy Spirit. (1 Cor. 12: 13). Yes, baptized into the perfect Godhead. For I would be in Christ as Christ is in God and God in him.

Now, how often will he be immersed ? One time or three times ? But will he be immersed face forward or backward ? It is just as important that this should be right as the number of times should be right. He must read further, Acts 6: 3 to 5 inclusive. "Baptized into his death." "Christ bowed his head and died." Then I must be immersed forwards. But I read in the 4th verse that "we are buried with him by baptism into death." That "like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Verse 5. "For if we have been planted together in the likeness of his death."—Planted ! I cannot be planted unless I am buried. Christ was not. "Surely Christ was not planted until placed into the tomb. Is there any more light upon this subject ?"

Col. 2: 12. "Buried with him in baptism." "Oh, not buried in likeness of his nodding on the tree, but of his death and burial in the grave ! That is clearer. Not baptized in the likeness of his dying, but of his actual death and burial."

"But," says he "these two are the only instances given in the whole Bible, and I cannot be entirely sure just how is meant, although the symbol of burial is plainest. If it made any great difference, would not God have given a more plain description ? I have searched the Scriptures and read every passage having any bearing upon baptism, and find no mode exactly described. Therefore, I will take no man's word for it, but will come in humility and obey the command of God and will wash my sins away. I will go with one of Christ's messengers, who will take me into a living stream, and there will I be buried in the likeness of my Savior. I will be completely covered and will rise to walk in newness of life."

I hope I have not been tedious. I may seem bigoted or prejudiced, but have tried to be candid. I was taught from childhood to believe all the doctrines of the Brethren, and believed no baptism could be right but trine immersion. But upon investigation I do not find it so clear, and I am in a better state to investigate than if I had been taught otherwise. Now, by taking the "Bible alone method of investigation, I have come to the aforesaid conclusion. I expect to be severely criticised. But let the arguments come from the Bible, and if I can see differently I will be glad to acknowledge it.

Doubts About Trine Immersion.

Our esteemed brother, whose article precedes us takes the doubter's position regarding trine immersion, and fails to see any thing of force in the

Scriptural arguments that are usually presented in support of this mode.

There is probably nothing established by history that is not open to doubts, and philosophers have never advanced a principle that is not open to doubt unless it was a discovery of some simple law of nature. Doubts we will have so long as men have minds that are competent to reason, investigate and draw conclusions.

In the reformation, the companion of Luther was inclined to concede the claim of the Pope to infallibility, and yet he was more able in exposing the deception of the claim than Luther, and his insight into its unrighteousness was more profound. Luther never gave the consent of his mind to the proposition that the claims of the Pope might be right, for one moment. But Melancthon did. He found more Scripture to support the claims of Popery than the confirmed trine immersionist can find for single immersion. The convictions of early life, based upon the training and prejudices of youth, and a weak faith and a condescending mind may operate together in weakening our convictions in a truth contrary to the views held and cherished. But the truth is the truth, and men should release themselves from environments that are liable to bind them to error.

To our judgment, the argument, history, and Scripture are all on the side of trine immersion in this discussion. Trine immersion is in no sense three baptisms, because the greater part of the body is buried in the water during the whole ceremony. We may question what was done in the baptism of Jesus, but there is more evidence in the subsequent history to support the claim that he was baptized by trine immersion than there is for the claim that he was otherwise baptized. There was something manifestly inappropriate about John baptizing Jesus, or he would not have spoken as he did when Jesus applied to him for the rite.

On every question that is raised about the baptisms mentioned in the Scriptures, the evidence is at least as strongly in favor of trine immersion as it is for any other mode.

Our brother, we suppose, receives immersion as baptism without any reserve. Therefore no other forms need to enter into this inquiry.

People insist upon a Scriptural proof, often, when baptism is the theme of conversation. Some students see strong arguments in things that look foolish to others, and many questions which are plain when innocently studied, become very doubtful when they are concealed in a labyrinth of arguments, philosophy, pilology and distorted history.

The ambassador of Christ should seek to meet the common mind within the limits of its comprehension. This cannot be done by reasoning. The common mind cannot grasp the parts of an argument and hold them in comparison and examine them critically to see whether the premises and conclusions are harmonious or contradictory. It is the simple statement of facts that the ordinary mind can receive and utilize. If there was a passage in the Scripture that said the head of the penitent should be put down under or in the water three times, we think this would satisfy our brother. But when the Scriptures mean that the head should be put into the water in the name of the Father, and into the water in the name of the Son, and into the water in the name of the Holy Ghost, then there is doubt about it to some minds, whether it is only one in or three ins.

I believe in trine immersion with the same confidence and faith that I believe in the God of the Bible. I have nothing to do with the Almighty's Court of Equity and if he chooses to save some one who has been baptized by single immersion, pouring, or sprinkling or not baptized at all, that is his business, not mine. My business is to live out and preach the law and to warn people to be ready to stand before the court of the law, and give an account of their deeds in life. The law is the Gospel of Christ.

In seeking the true position upon any subject, if you have positive evidence to prove a claim that is all that is needed, and should satisfy the reasonable mind. But where minds will not accept the truth, then no amount of evidence will have any influence ; like the blind man who defied any man to prove to him that black ink was black.